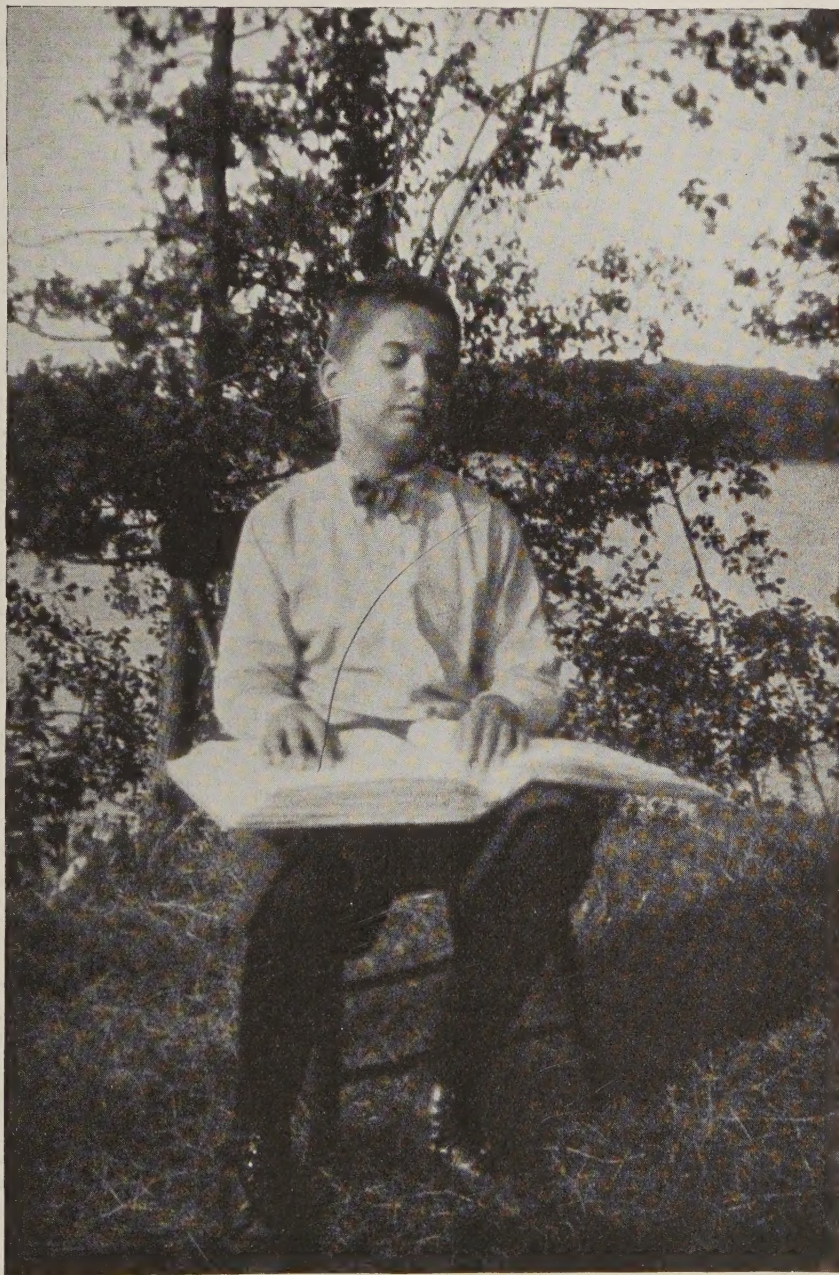


BIBLE SOCIETY RECORD



"Greatly helped and influenced by reading the Gospels in Braille."

(See page 36.)

MARCH - APRIL, 1933

Religion

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BIBLE SOCIETY RECORD

VOLUME 78

MARCH-APRIL, 1933

NUMBERS 3-4

Making Darkness Light

By Lewis Birge Chamberlain

IT was a good year of service to the blind. Much like others in main outline, 1932 had its own rich content of human value. If the host of friends who helped make the service possible could examine the hundreds, yes, thousands, of letters, they would quickly catch the aroma of courage, self-help, and cheerfulness; the spirit of ambition and service. The mere physical aspect of the letters stirs admiration and imagination—many written in Braille or New York Point; many in lead pencil, some clear and straight if a bit awkward, some wandering up and down the page, hard to decipher; many typed by the blind themselves—some with marvelous and impeccable correctness of spelling, capitalization, and punctuation; others all jumbled and bungled. How touching are these revelations of determination to write their own letters. And yet, how much more stirring and important are the hopefulness, and endeavor, and ambition, despite sightlessness, they breathe.

I. The Story of the Letters

After all, it is the letters themselves which give the real story. Details may not be fully revealed, nor can the cumulative effect of the many, many letters be reproduced. Though

only a score are quoted and from them only excerpts given, to those who can read between the lines or pause a moment to visualize conditions and situations implicit in them, no comment is needed to make vivid the telling facts. The observant, reading on, will notice that the letters have been selected to show how nation-wide the service is, and how it reaches those who differ in many ways.

Foremost is the constant stream of thanks—so often thanks specifically to the donors who make the work possible. "May the dear Lord

reward, as they richly deserve, those who have been interested enough to fix it so that even the poorest of us may have the Word of the Lord." (N. H.) "God bless those who make it possible for the blind who really want the Bible to have it, regardless of their pecuniary circumstances."

(Pa.) "Through you we take great pleasure in thanking the Bible Society for the great help this one service has proven." (Ohio.) "The book came this morning in fine order. It is a beautiful volume. Thank you very, very much." (Calif.)

From a few letters we catch glimpses of the ages, circumstances, occupations, and finances of recipients. "The volumes arrived safely and



READERS OF THE BIBLE

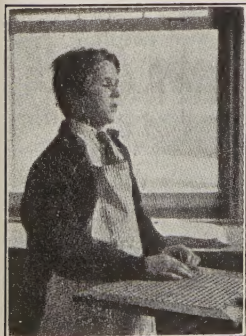
Most of the blind lose their sight in adult life
A Braille Bible requires 20 such large volumes

PREPARING FOR ACTIVE LIFE

Sprinting, guided by rings on taut wires



Courtesy, New York Institute for the Education of the Blind



give my mother comfort and pleasure. She learned to read at eighty-five years of age." (Mass.) "The little boy is the son of a Presbyterian missionary in China. He has been very much interested in reading the Gospels in Braille, and greatly helped and influenced." (Va.) "I do not know when I have had a gift more gladly appreciated. I have not made any money since I came to this home. Times are so hard, my sponsor gives me very little spending money." (Ga.) "I have had a great deal of trouble trying to get a few volumes of the Bible from the Library of Congress and other libraries. I succeeded in getting only one volume. I have just found out to-day that I can purchase them in Braille for twenty-five cents from your Society. I can use these books to great advantage in a religious education course which I (a young man) am taking at Peabody College, Nashville. It will mean both time and money saved; for otherwise I have to pay some one to read material which I can read for myself." (Tenn.) "A friend of mine and I (a young woman) have wanted to purchase the Bible for some time, but have not been able. We have struck upon a plan which we hope will work—to buy one volume at a time, until finally we have the whole Bible. We have been getting them from the library; but we have to wait so long between times, and then have to send the volumes back when due. That is rather aggravating. We are thankful for the service of the library, however." (Ind.) "My husband and I have been having such a time borrowing Bibles to read. The library here has no embossed Bibles. I have been trying to save up enough money to buy one of our own." (Wis.)

Systems

One hears chiefly about Braille. Perhaps many do not know other systems are in use in our country. Revised Braille is rapidly coming to the fore in the number of its users. Of the volumes sent out last year, three quarters were in this system. However, there is still call for Scriptures in Moon, New York Point, Ameri-

can Braille, Line Letter, and English Braille. The Moon system parallels for the blind what large type does for the sighted. The fingers of adults who become blind often are hard and insensitive to the small Braille points; but they are able to decipher the larger Moon symbols. This means much. "May the blessings of our Lord Jesus Christ continue abiding with you always as you and the Bible Society continue sending the Holy Bible especially to those blind able to read the Word, as I am (a minister), only through the Moon type." (Md.) "I (another minister) read New York Point and Line Letter. Now, a Bible, even in a combination of the above-named types, if I cannot have it all in one, would be highly appreciated. Please do the best you can. My own Bible is

entirely gone save for a few Scripture passages." (Fla.)

OUR NEXT NUMBER

The Bible Society is under a twofold pressure because of present economic conditions. On the one hand, in addition to its usual work and directly because of financial distress, there is call for more service by it. In the stress of the present there are many who feel the need, and others who have need, for the Word, and yet are not able to pay even cost prices. On the other hand, the income of the Society is being restricted, and it has been necessary to effect economies in various lines of the Society's activities.

Counting on the sympathetic approval of our readers, one plan looks to economizing on the *Bible Society Record* by combining two issues in one during a part of this year. Thus it is that the next issue is to appear in early May, none being published in April. As last year, the May number is to present the annual review of the work of the Society around the world, during 1932.

Please do not expect a *Record* in April.

How Obtained

Those with sight, desiring any book, can buy or borrow it, or get it from a library. With the blind it is far from so simple a matter. All too few books are embossed, and they are very expensive. No society or organization has done for the reading blind anything comparable to the American Bible Society in its ninety-eight years of service in supplying embossed Scriptures. To those un-

able to pay anything toward these expensive volumes, the Society grants full donations. A fine spirit of self-help is shown by most of the blind who prefer to pay something, and gladly buy Scriptures at the special twenty-five cents a volume price allowed by the Society. While, even so, the Society meets ninety to ninety-five percent of the cost, it is also a fact that, at this price, the blind pay \$5.00 or more for a whole Bible, while a printed Bible may be had for as little as fifty cents. The Bible Society, in every sale of embossed Scriptures, has to meet a part of the expense involved: the whole, in outright grants; ninety and more percent when a volume is sold for twenty-five cents; and a considerable sum even on books sold at cost price; for that covers only the cost of production and does not touch the cost of distribution—

the handling, storing, accounting and other items involved. Hence it is that appeals go out for this particular and expensive phase of the Society's work.

We rejoice that where an individual is not able to pay even the special price of twenty-five cents a volume, often a friend is found to do so. "We (husband and wife, both blind) have been wanting a Bible for a long time. Finally, due to a kind friend, we are to have it. Please to send us the complete Bible in New York Point [cost price, \$37—Ed.] for the enclosed \$3.30." (Iowa.) Sometimes it is done by a group: "Your letter came in time for me to take up the matter with the Sunday-school classes yesterday. All the boys and girls know George. He is just completing the second year of his music course at Bradley College. The college gives him the course free. He is a faithful student. The total promised by our school amounts to \$12.50, for which I enclose my check." (Ill.) Again, an individual makes a specific gift: "Some kind lady has sent a check to cover the remaining nineteen volumes [at twenty-five cents each—Ed.] necessary to complete the Bible in Braille for our little boy."

Most of all the expense is met by gifts directly to the Society and designated for use to supply Scriptures to the blind. Typical of those from many donors was this sacrificial gift from a doctor of divinity and his wife: "We are interested in the blind folks getting the Word, and have decided to deny ourselves for you to send some volumes to a person anxious to have them, but unable to purchase. Please find enclosed ten dollars. Sorry we cannot make it more. We are retired minister folks and our own annuity was cut \$230 this year. But we are glad to 'help just a little.'"

And some gifts have come from those who have entered the fuller life. "My mother left \$200 in her will as a gift to your Society to provide Bibles for the blind. This is in memory of Bible classes she taught in Lexington while a minister's wife. It gave her great pleasure to leave this gift." (Ky.)

Another way some are helping is by passing on to others, directly or through the Bible House, volumes, which the Society had given, when their original recipients ceased to need them. "I gave Mother's volumes of the Bible to the superintendent of our state school for the blind. She said she would be glad to have them to give to poor students, unable to buy themselves, on their leaving the school." (Okla.) Of the volumes distributed last year, nearly one hundred had been returned by the family or friends of former users, that they might be put to further service.

II. Work Ahead

The Society looks forward to continuance of this glad service during the year ahead. It also faces two new developments.

One is the publication of the Bible in the recently adopted Standard English Braille. The alphabet of Braille used in America and in England is the same. But the British have long been using what is called Grade 2, which has 189 contractions, abbreviations, and signs, while the Grade 1½, used in America, has only 44. Evidently, the greater the number of contractions, the less bulky, the less costly the book, and also the more rapidly read by those skilled in it. Uniformity in systems on both sides of the Atlantic is desirable to give to each the benefit of the literature published and supplied by the other.

So, after no little hesitation and with real courage, it has been voted to adopt what will be known as "Standard English Braille." The Bible Society is, therefore, now preparing to publish the Bible in this Standard English Braille.



A BLIND SIAMESE STUDENT
Teacher, left: Guide, right

The second forward step is in the work among the blind in our foreign fields. Pioneer work has been done in several. The outstanding example is that of our Agency in Japan, which has been the chief factor in the production of the whole Bible in Japanese Braille. That is the only language besides English and German which has the whole Bible in Braille. In Brazil, our Agency has published the Gospels of Mark and John in Portuguese Braille—the first and only portions of Scripture in that language so far produced anywhere. In Siam, the former Secretary, the Rev. Robert Irwin, developed embossing in Siamese and published the Gospel of Mark. It is in six volumes, because the written form of that language is so extended. A considerable work has been done for years in the Near East, particularly by our Arabic Levant Agency. Appeals for Bibles come also from the blind in China, the Philippines, and Latin America.

But the Agencies, in rendering this service to the blind, find the same problem that confronts the Home Office. The cost is great. So, this year, the Board has decided to make modest subsidies to the Foreign Agencies from its funds received for work among the blind.

Appraisals by Informed Friends

United Lutheran

Beginning with Luther's translation of the Bible for the common man, the history of the Lutheran Church has steadily pressed the need that the Book be in the hands of the people. Bible Societies have always had our strong support. The Church in this country regards the American Bible Society as indispensable.

REV. FREDERICK H. KNUBEL, D.D.,
President.

No one can measure the aid that comes to all missionary service through the distribution of Bibles. Those who read them obtain not only an intellectual grasp of the written Word, but the Word is the Living Word with power in it. The cause of foreign missions needs the help that the Bible Societies are giving, and should be deeply thankful, as we are, for the American Bible Society.

REV. PAUL W. KOLLER, D.D., *Exec. Secretary,*
Board of Foreign Missions.

Methodist Episcopal Church

The Board of Foreign Missions of the Methodist Episcopal Church recognizes with gratitude the cooperation of the American Bible Society in making the Bible available in the language of the people. The translation, publication, and distribution of the Scriptures are essential to our missionary endeavor. Any curtailment of this work through lack of funds lessens the effectiveness of missionaries and national workers.

Statement adopted by the Executive Committee.

Methodist Episcopal Church, South

The missionary work of the Church would be greatly hindered if we did not have the Bible Society, which so efficiently and economically publishes the Word of God. The Bible Society is the central plant of the missionary operations of the world.

REV. W. G. CRAM, D.D., *General Secretary,*
Board of Missions.

Methodist Protestant

The work your Society has done in the interest of missions has been invaluable. It is really the foundation of all our missionary work, because nothing wins like a copy of the Scriptures itself at home and abroad. There could hardly be a greater calamity to the Christian cause, than to have the work of your Society curtailed.

REV. G. W. HADDAWAY, D.D., *Exec. Sec'y,*
Board of Missions.

African Methodist Episcopal Church

The American Bible Society performs an indispensable function in helping to make effective our missionary endeavors, both at home and in the foreign fields. Many a mission church at home, not yet self-supporting, has been helped by a direct donation of Bibles. In the foreign fields—particularly South Africa—the work of our missionaries is made easier, because the Word of God is available in many of the natives' own languages or dialects.

REV. E. H. COIT, D.D., *Sec'y and Treas.,*
Board of Missions.

African Methodist Episcopal Zion Church

We are very grateful for the American Bible Society's liberal attitude in making the printed Bible available for us in this country, and especially on our foreign mission fields. Any worth-while advance in the work of foreign missions will have to be made with the open Bible in hand. Anything that is done, therefore, to sustain the work of the American Bible Society is a gift toward furthering this beneficial work in our own land and in benighted fields.

REV. H. T. MEDFORD, D.D., *Corr. Sec'y,*
Board of Foreign Missions.

Moravian Church (Northern Province)

"The Society of the United Brethren for Propagating the Gospel among the Heathen," which is the cumbersome title of the incorporated Missionary Society of the Moravian Church in America, never realized the great service the American Bible Society is rendering the foreign mission boards, until it was faced with the problem of printing the translations of the New Testament in the languages of the Miskito Indians in Nicaragua and of the Eskimos of the Kuskokwim District of Alaska. The estimates received from printing companies professing to handle foreign languages were simply prohibitive. But the generous terms of the Bible Society made it possible for our Board to have these Testaments published, and who can estimate the value thereof to these primitive peoples, who thus had their spoken language reduced to written, i. e., printed form. This is but a concrete illustration of the inestimable service the American Bible Society is constantly rendering the foreign mission boards.

REV. PAUL DE SCHWEINITZ, D.D., *Pres. and Treas.,*
Board of Foreign Missions.

Enriching 253 Languages

ALL lovers of the Word rejoice in its being made available for every man in his own tongue. One has just retired from active service who has furthered the work of translation in more languages than any other in the past or than anyone is likely to do in the future. In the January number of the British and Foreign Bible Society's monthly magazine,—*The Bible in the World*,—tribute is paid to him in which these columns would share by a briefer résumé of the notable facts.

Ever since the year 1909 the Rev. Robert Kilgour, D.D., has been the editorial superintendent of that great Society, in charge of translation and revision of the Scriptures, and of its library. During this nearly quarter of a century, he has had to do with the first appearance of the Scriptures in 253 languages and dialects, or an average of eleven a year. This means that some two hundred and fifty-three peoples have received for the first time some portion of the Scripture in their own tongues. Further, during the same period the entire Bible has been put into 44 languages not previously supplied, and the whole New Testament into 62 other languages.

Dr. Kilgour would be the last to have anyone think he made these translations or knew the languages. But, during the years he developed a remarkable working knowledge of many. A missionary in India for almost two decades, he became a fluent preacher in two of the languages of northern India and was a translator of the Old Testament in one of them when, in 1909, he was called to his post in London. Of him his successor writes: "An intense love of Holy Writ and a fervent desire to make it accessible to all men, catholic sympathies, ripe scholarship, administrative ability, knowledge of men and affairs, judgment and tact, and an infinite capacity for taking pains—all these qualities, and more, are required" for this work. "Dr. Kilgour brought them in full measure to the discharge of his onerous duties." The actual "translation is carried on by missionaries, officials, evangelists, and others, who live in intimate contact with the peoples whom they serve." But Dr. Kilgour had an essential part. Through the years he built up a wide experience in the technique of translation, helped translators, all over the world, solved knotty problems, held aloft a high standard for the translators, edited manuscripts as they were received, exercised infinite care over details, surprised many a translator by discovering omissions of phrases and sentences, or inconsistencies in the translations of

specific words or thoughts; and brought the developments in printing, paper, and binding to the service of all.

Nor, again, was this the limit of his activity. He became in a measure an alert strategist, pointing out to would-be translators existing translations in cognate tongues, and avoiding the production of redundant versions by promoting the unification of versions where feasible. In the revision of existing versions he has played an important part, seeing to the adequate representation of all parties concerned, exercising tact, patience, and perseverance in bringing revisions, which generally take several and sometimes ten or twenty years, to a successful issue; and being alert to the importance of raising native translators. In this phase of the work, his wide touch with, and interest in, linguistic developments in any part of the



DR. KILGOUR AT HIS DESK

world has resulted in stimulating the undertaking of translations in new languages and dialects. "The Rules for Translators" in their present form, largely due to him, are invaluable guides, supplemented by his wise letters of counsel, for which many translators down the years have felt and expressed great gratitude.

"He has not only promoted what we call missionary versions, but has taken a leading part in securing the preparation of editions primarily intended for scholars."

As custodian of the library of the British and Foreign Bible Society, he has helped to develop a library "unique among the world's collection of books." That library has grown from about 9,000 to over 18,000 volumes under his care and is considered the most important collection of books and manuscripts of the Scriptures in the world.

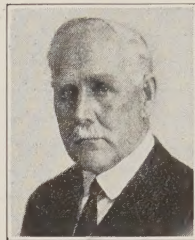
For such wide, wise, and large service all lovers of the Bible will join in gratitude and congratulations to Dr. Kilgour.

An ex-Prisoner—A Successful Colporteur

By the Rev. Karl E. Aurell, Secretary, Japan Agency

ONE of the most reliable and successful Bible sellers in Japan is an ex-prisoner. This man had been sentenced to imprisonment for life. The remorse over a terrible crime was unbearable, and prison life added to his unhappiness. As the days passed by, he became so unruly and frantic as to be a problem to the whole institution. A fellow inmate next to him frequently read a religious book—the New Testament. While he had never heard anything concerning the religion of the Bible, he “hated all religions like snakes.” He felt like screaming at the mere sight of the book his neighbor was reading, and always sat with his back turned toward him in order to avoid seeing it.

One day when this man was away, for some reason this prisoner was strongly inclined to look into that book. After considerable hesitation, in fear and trembling he picked it up and began to read. To his surprise it appealed to him. Next day he requested a copy for his personal use. The hunger in his heart for something, he did not know what, was so intense that, when he got it, he did not stop reading until he came to the 28th verse of the eleventh chapter of Matthew. Those words seemed to come to him audibly. He bent over and, with face in hands, cried in despair, “Jesus, I do not know how to get in touch with you. If you can hear me, I beg of you have



REV. K. E. AURELL

mercy on me.” That is all he could say. As he lay prostrate on that cold prison floor, some one seemed to say to him, “Come unto me all ye that labor and are heavy laden, and I will give you rest.” He later said, as he told of this experience, “I had no idea what happened; but I found my burden had gone and my heart was at perfect rest.”

It was an instantaneous experience, a miraculous conversion. The New Testament, after that, became a living message of God to him. Newness of life in him became quickly apparent to fellow prisoners and officials alike. The change was so marvelous, and so impressed the officials that, within a short time, he was given considerable freedom within the prison, and was entrusted with important duties.

A year or so later, an amnesty was declared by the emperor, and this man was favored, with a few others, with release from the balance of prison life. As he walked out into physical liberty again, his heart and hands were raised heavenward in wordless adoration and prayer. He said: “God saw how my heart throbbed with love for him and his book, and how I yearned for the opportunity to spread it in my country the rest of my days on earth.” His ardent desire was soon granted. He came into the service of the Bible Society. With fifteen years of faithful service he is now the best man in the field.

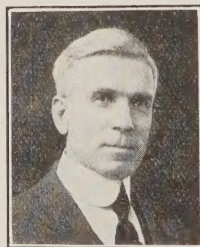
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The Northwestern Agency

By the Rev. J. L. McLaughlin, D.D., Secretary

CARVED out of the very heart of the country, this great Agency embraces the nine states of Missouri, Illinois, Indiana, Michigan, Wisconsin, Minnesota, the two Dakotas, and Iowa. These states have a total of 545,666 square miles of territory. There are almost 30,000,000 people residing within the confines of this area. The center of population for the United States is now within this Agency, and the increase of its population has been more rapid than that of any other like territory in the past few years.

Only a few years ago this was strictly an agricultural section, with the population largely living in comfortable homes out on the farms



DR. McLAUGHLIN

and enjoying a degree of prosperity, contentment, and comfort possibly unequaled anywhere else on the earth. The people were largely of Nordic extraction, sober, religious, and the Bible colporteur was a welcome visitor in most any home. In the last few years, startling changes have been wrought. Great industrial centers have sprung up almost over night. Urban population has doubled and

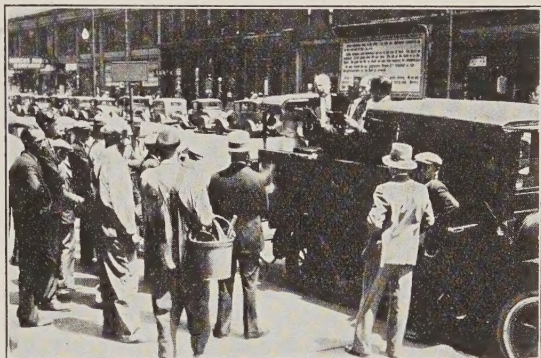
trebled, largely at the expense of the rural homes and communities. As a result, the social and economic life of the agricultural people has changed, and an artificial metropolitan life has attracted young and old to our cities. In the transition, the churches have suffered most of

all organizations. Rural associations could not be transplanted and new affiliations were not easy to create.

Outside of New York City and the mill towns of New England and New Jersey, no other part of the country has attracted such throngs of foreigners, largely Slavic or Latins, until now these overrun our great cities, like Detroit, Chicago, St. Louis, Kansas City, Milwaukee, etc. These are largely adherents of the Roman Catholic faith or of no faith, and the Bible Society is about the only organization that can reach them without antagonizing them. These centers alone would more than utilize the full resources of the Agency, without any other work done at all.

In addition to the general economic conditions, certain parts of this area have been unusually unfortunate. Large portions of South Dakota have had the devastating experi-

and, owing to this utter failure of crops, they are now in real want. Naturally religious, they, too, are turning to their religious faith for comfort. From the churches and the religious



A Chicago plumber, converted through reading the Bible, had a section of the top of his truck hinged to rise, and loans it for street services. The singing quartette consisted of a plumber, a carpenter, a musician, and a chef



As he reasoned of righteousness, temperance, and judgment

ence of a visitation by swarms of locusts, that fairly blackened the sky as they flew, and completely covered the ground when they alighted. We drove through that section at the time, and at places the locusts were so thick in the roadway, that we could scarcely make any progress. Most of the farmers there are laboring under tremendous handicaps anyway, and, with this added burden, they are reduced to the direst straits. Many are scarcely able to secure feed to keep their stock alive. Comfort and consolation is sought in spiritual things as their material resources are exhausted. They want Bibles and Testaments, but have not the means with which to purchase them.

A good share of the Ozark region was visited with the most destructive drought in history. Crops there were a total failure. The humble people of this area, which comprises nearly one-third of the state of Missouri, are always in more or less meager circumstances,

workers throughout these stricken areas come repeated requests for the much-needed Scriptures—a total far, far in excess of our meager appropriation to provide.

What is true of the agricultural regions, is true in even a larger degree in the large cities and industrial centers. The very precariousness of the employment situation in Detroit breeds unrest. With its 50,000 Polish people and almost an equal number of Bulgarians and Hungarians, vast numbers of Italians and Greeks along with other South-European nationalities, about the only door of approach to these peoples is through the printed Word.

The faithful workers in these districts are appealing for grants of Scriptures far beyond



Converted through reading the Bible when in Leavenworth Prison, a former bootlegger, from the plumber's truck, urges others to read it

our ability to supply. Shall we fail them in this their hour of need and opportunity?

And Chicago! Chicago is a problem in it-

self. As we write this, over 800,000 people are reduced to dire necessity for economic aid, if they are to exist at all. Over 40,000 meals are served in the "bread lines" in the city every day. Chicago is making herculean efforts to rehabilitate the economic situation, but she is still in the Slough of Despond. But, on one point all workers agree: That there must be a spiritual revival along with the business revival, if a stable state of society is to be created. So, these workers are asking us for Scriptures to go along with the food and shelter. One and all agree that these men cannot live, much less be restored to self-respecting citizenship, by bread alone.

The spirit of "I Will" is being manifest as even in the face of the most staggering financial depression the country has ever known, Chicago is going ahead with elaborate plans

for The Century of Progress Exposition that is scheduled to open its gates to the public early next May. Apart from being merely a "fair," this exposition plans to be an exhibit of progress of the century that will cover every phase of life as we have it to-day.

Plans are now being shaped for an interesting exhibit by the Society in the Hall of Religion, and for service to the visitors, of which more will be told later.

This immense territory and this enormous population along with the problems confronting us are staggering. One most encouraging and hopeful feature is the increasing number of churches that are making a large use of the Scriptures in their own activities and cooperating in a wide circulation of the same for missionary purposes. We rejoice to be able to have a part in it.

• • • "Alphonse's Yes"

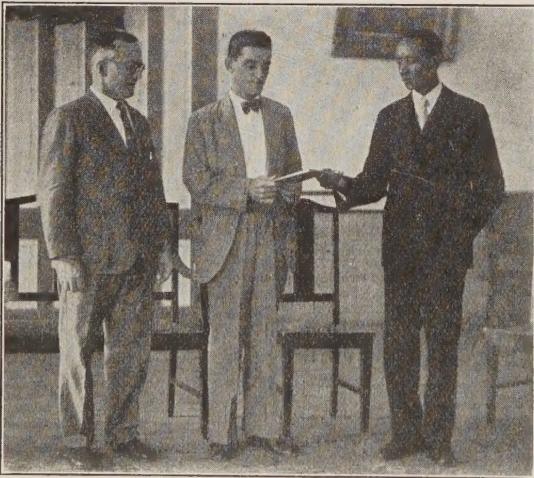
By the Rev. R. R. Gregory, Secretary, Caribbean Agency

"WHEN I said 'yes' to Mr. Surgeon, I really did not know what I was doing," said the Rev. Efraim S. Alphonse to me. "Fifteen years ago, when I began my work among them, my friends said the Indians would

Copies of this Gospel were presented to the governor, the representative to the National Legislature, and the inspector of schools, who spoke most highly of the work done to lift this tribe to a higher plane. Since Mr. Alphonse began his work, the progress has been such, that Cusapin, his headquarters and where it started, was raised to a school district, and in recent years the government has employed his sister-in-law, Miss Felipa Oglivie—another earnest Christian—as a teacher.

"There"—pointing to a simple hut with a palm bark floor raised several feet from the ground—"I began my translation work; the space below served as a pigsty." Pointing to another hut, he said, "There I preached my first sermon. Many a time my day started at three o'clock in the morning; and it was never too long for me. At first, all the words seemed alike to me. By hearing them used many times and in different ways, I slowly formed a vocabulary and made a few rules of grammar."

The story of the beginning of this work dates back to 1917 when the Rev. C. M. Surgeon of the Wesleyan Mission in Costa Rica came in contact with the Valiente Indians at the edge of his field. Their condition appealed to him. Efraim Alphonse, a humble and intelligent West Indian, was working for him, running the mission launch. He had finished the sixth grade at a public school, and, at the age of sixteen, had been converted under Mr. Surgeon's ministry. Failing to obtain a missionary to open the work among the Valiente Indians, Mr. Surgeon had asked Alphonse to undertake it.



Mr. Alphonse (right) presenting the Gospel of John, in Valiente and Spanish, to the governor of the province, Secretary Gregory at the left

kill me. I did not mind that; for there came to me a sense of joy at being a martyr—but that never happened."

Last October, I visited him at his work. The Gospel of John translated by him had just been published by the American Bible Society in diglot form—Valiente on one page and the Spanish equivalent on the opposite page.

These Indians 150 years earlier, it is said, had been driven south by the Miskito Indians of eastern Nicaragua and nearly exterminated. The remnant now occupy a section running about sixty miles inland and thirty miles wide, with the Cricamola River running through it. While the word "Valiente" means brave, these Indians are in fact a timid nomadic lazy people, living in palm thatched huts which also house the live stock. When hungry, they catch fish, hunt wild game or gather bananas, and see no necessity for working.

Mr. Alphonse little realized what it meant when, in reply to Mr. Surgeon's urging that he take the gospel to them, he said in 1917, "Yes, I will go." He began both as a teacher and an evangelist. Speaking both English and Spanish fluently, he launched vigorously into learning the dialect of these Indians, which as yet had no written form.

Fifteen years have passed since that "yes" was said.

Has it been worth while? Now we find four churches and another preaching point, six local preachers and twelve class leaders, four day schools and four teachers with an enrollment of 116 pupils, four Sunday schools registering 208 scholars, 126 church members and 36 on probation. The success of this mission is shared by Mr. Alphonse's devoted wife and her sister.

At the close of one of our services, an Indian bought a Gospel, saying, "I am sending my boy to school and want him to have it." Another Indian, about fifty-five years old, remarked, "I have just bought a Gospel, and I am going to learn to read." I saw a beaded collar on one of the boys, and wanted to buy it. Obtaining his father's permission, the exchange was made, and with the money the boy immediately bought a Gospel for himself and one for a cousin.

Of this translation, now available for these Indians, Mr. Alphonse said: "Opposition might break up our organization. But this translation will live on in the hearts of these Indians."

"There is Inman trying to be an Indian at his best," said Mr. Alphonse to me, as we were nearing Tibobi and he was waving to us from the shore. Inman is one of the several young men who have received a three years Bible course at the Bible institute at San José, Costa

Rica. He is still in his twenties. He is now a teacher and local preacher among his own people. He is not ashamed to wear his Indian hat with a red band. The unnecessary things of Indian life he lets alone, but keeps the best. Since he began his ministry among them, his little village has taken upon itself order and



Inman (center) "now a teacher and preacher among his own people"

neatness. He helped to build the little chapel on a knoll overlooking the sea. The path to this chapel now is lined on both sides with a hedge of hibiscus.

As we left Cusapin in the mission launch, we looked back and saw the mission chapel on the bluff overlooking the Caribbean; a few hundred feet back of it, the mission house where Miss Felipa Oglivie has founded an orphanage. This latter is a work of faith, with no outside support except her savings out of a small salary. She says that she wants to prove that it is possible to lift up Indian womanhood.



"We saw the chapel and the mission house, on the bluff overlooking the Caribbean"

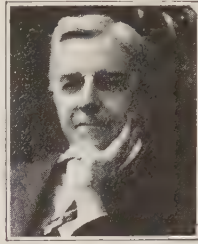
Praise God that Mr. Alphonse, fifteen years ago, said "yes" to Mr. Surgeon. Now the Indians have their language in written form and two whole Gospels in their own dialect.

Loyal to One Great Task

By the Rev. J. Oscar Boyd, D.D., Secretary, Levant Agency

IT was in 1887 that Yanko Doytcheff became a colporteur. Through all the changes and vicissitudes of the intervening forty-five years, which Bulgaria has experienced, "Father" Yanko, as he is familiarly called, has stuck to his one task of selling the Holy Scriptures. Many incidents have found their way into the RECORD or the Annual Report of the Society, from the work in Bulgaria, which have originated with him. He has loved the work in spite of its discouragements and hardships. In reporting the retirement of this veteran in his seventy-sixth year, his beloved chief, Pastor Popoff, rehearses some incidents out of many.

Plovdiv, to use the present Slavic name of Philippopolis, the second city of Bulgaria, has always been the home and center of Doytcheff's work. Under the limitations of age which have come in recent years, that city itself has been the field of his activity. For forty-two years he has been a deacon of the Congregational Church there, and has participated in the erec-



DR. BOYD

tion of meeting them and the saloonkeepers themselves. He gladly and valiantly used these opportunities. In fact, two such saloonkeepers were so convinced by Yanko, that they abandoned their business forever and thanked him afterward for the enlightenment he had given them.

In one village he went into a poor saloon, in which all the peasants were playing cards, and laid out his Bibles in the hope that some one would buy. For a long time he waited. No one paid attention. Then the village priest entered, went straight up to him, snatched up his bag and his books, and went out again. Doytcheff followed him until they came to the mayor's office. To the mayor, the priest said that the colporteur did not, and should not, have the right to sell such books. Doytcheff turned to the priest and said quietly: "Suppose you were in the presence of God and he asked you why you drove away that colporteur so as not to sell Bibles and New Testaments?" The priest jumped as if stung, then said he was not



BIBLE CONFERENCE,
SOFIA, BULGARIA

Yanko Doytcheff seated at right; next to him, Rev. M. N. Popoff, and beyond Dr. Boyd, center, Pastor Gantcheff, the B. and F. B. S. representative in Bulgaria

tion of the church buildings there and in two neighboring towns.

Finding sleeping places when out on tour among the villages has rated as his chief difficulty. In most cases he was obliged to sleep in the village saloon or "pub," where he would be disturbed all night by the drunken men about him, and would rise in the morning without much refreshment. But, out of this disadvantage his zeal often drew an advantage. The saloons at least were the congregating places of the peasants. Here was his best

against selling New Testaments, but against the other books he carried. "Well," said Yanko, "I agree to take the Bibles and New Testaments, all the rest of my books to be packed up in my bag, and to go out through the village together with you and sell New Testaments and Bibles; after which, I agree to leave the village immediately." To this the priest agreed and went out, "Father" Yanko after him. They went back to the same saloon. The priest stood in the midst of the peasants and cried aloud: "The New Testaments and Bibles

of this man are true, but buy no other books from him." This made a genuine commotion among the peasants. Within half an hour all his Scriptures were sold. The colporteur thanked the priest for this welcome advertisement, and, according to agreement, turned to leave the village.

The priest expressed a desire to accompany him, and they started off together. As they conversed, the priest acknowledged that what the colporteur preached was right. "But the people are bad," said he, and told of a personal experience when one of his neighbors attacked him with a weapon. "The trouble is," said Yanko, "you do not preach the gospel to them; so your flock has turned into wolves and would eat up their shepherd." The two eventually parted in a friendly way.

He frequently exercised skill in turning to advantage for his work what threatened to prevent it. On a visit to a town, a young man followed him and tried to cast disgrace upon Doytcheff. The man's demonstrations gathered people, of course. But Yanko said to himself he would just keep still until a big crowd had gathered. When many people had crowded about them, curious to learn what the man with the books would say, he simply thanked the young man for having gathered so many people for him. The young man, taken by sur-

prise, went away ashamed, as Doytcheff turned to the people and explained that the young man had tried to bring disgrace on him for offering them Bibles and New Testaments. The incident had aroused such curiosity that the people's attention was riveted on him, his wares, and his words; and many books were bought.

He was never greatly cast down by other hindrances he met in the course of his work. For example, when arrested and taken to the prefecture,—not an uncommon experience among our colporteurs,—the officer was curious to see his books and even bought several of them. "Since you like my books," said Yanko to him, "give me a permit, so that village authorities will not hinder me." But he was told that, if he wanted to avoid trouble, he should talk less. Doytcheff replied that, if he were only selling berries, he would have to call out and recommend them to the people; how much more should he announce his Scriptures!

"My experiences strengthened and encouraged me," said the old man; "and if I could replace my age with youth, I should, with still greater zeal, give myself anew to this blessed work of Bible colportage. But, nearing the end of my earthly life, I pray that God may help the young colporteurs to withstand courageously their many difficulties and continue unweariedly to distribute the Word of our God."

On His Way

TWO young men recently called at the Bible House to obtain Scripture portions for use in personal evangelistic work as they traveled slowly by automobile on their way to attend the Moody Bible Institute in Chicago. From one there came a testimony, movingly told, depicting the way in which his whole life had been altered through being handed a Gospel of St. John by an American Bible Society representative in Costa Rica, three years ago.

Briefly, this was the story: He was a deserter from the U. S. Army and was trying hard to hide his identity by his dress, growing a beard and other means. On the street, one day, a man essayed to sell him a Spanish Bible. To escape him, he said in English, as he brushed by, that he did not read Spanish. But the colporteur quickly pulled out a Gospel of St. John. On seeing that it was in English, the speaker tried to pay for it. The colporteur replied, "No, brother, you cannot pay for that," and went his way.

So it came that the young man took the little booklet home to his miserable lodgings and there read it through. During the next several weeks he read it through as many as thirty times. Even then he did not realize what

change the book had wrought in his heart. But, some two years later, he gave himself wholly to the Lord and made up his mind to devote the rest of his life to such Christian service as might open for him.

The John Milton Magazine

THE religious monthly magazine in Braille, foreshadowed in our April, 1932, issue, was launched with the January, 1933, issue. It is published by the John Milton Foundation and carries the uniform Sunday-school lessons, a hymn with music, and articles selected from evangelical religious weeklies and monthlies, denominational and interdenominational. The Foundation is sponsored by the International Council of Religious Education and the councils of home missions, in which practically all the evangelical churches of our country are represented; so there is assurance of the contents being acceptable and worthwhile.

The magazine is sent free to or for blind individuals from whom applications are received, giving their denominational preferences, and forwarding a 10-cent registration fee, to the *John Milton Magazine*, 210 Bible House, Astor Place, New York City.

BIBLE SOCIETY RECORD

EDITORS *The Secretaries*

NEW YORK, MARCH-APRIL, 1933

AMERICAN BIBLE SOCIETY

INSTITUTED 1816

Bible House, Astor Place, New York

THE American Bible Society was instituted in 1816 with the sole object of encouraging wider circulation of the Holy Scriptures, without note or comment.

Its program is world-wide and includes the translation of the Scriptures into the languages and common dialects of the people; the publication of the Scriptures in styles suitable and convenient, and at the lowest possible cost; the distribution of the Scriptures throughout the world at cost or free, as a missionary program.

Membership in the Society consists of four classes, each with its special privileges:

1. Annual Members are constituted by an annual subscription of \$5.00.
2. Life Members are constituted by a subscription of \$50.00 at one time.
3. Life Directors are constituted by a subscription of \$150.00 in one or two payments.
4. Memorial Members are constituted by a contribution of \$100.00. The contributor names the one in whose memory the Membership is created. The Bible is distributed through the years in memory of such a person.

Handsome engraved certificates are presented to Life Directors and Life Members.

The Society is supported by the gifts of its members and friends and by the contributions of Christian churches with which the Society has official or semi-official relations.

FEBRUARY MEETING OF THE BOARD

THE tenth stated meeting of the Board of Managers was held on Thursday, February 2, 1933, President Talcott in the chair.

Devotional exercises were conducted by the Rev. John H. Raven, D.D.

The following memorial minute on one of the Vice-Presidents of the Society was adopted by a rising vote:

William Halls, Jr.

With deep regret, the Board of Managers of the American Bible Society records the death of Mr. William Halls, Jr., a Vice-President of the Society since October, 1919, and a loyal contributor. He gave to all who knew him a singularly fine example not only of large generosity, but of long-continued faithfulness, even when absent, to the many institutions which were blest to count him their friend.

President Talcott reported that over \$1,500 had been contributed by members of the Board to the Emergency Unemployment Relief Fund in response to the appeal approved at the January meeting, and thanked all contributors.

The minutes of the ninth stated meeting of the Board were presented and approved.

The minutes of the various standing committees were received and approved.

Greetings and congratulations of the Board were directed to be sent to the Rev. Robert Kilgour, D.D., an Honorary Life Member of the Society since 1918, on his twoscore years of distinguished service as the editorial superintendent in charge of versions of the British and Foreign Bible Society, now terminated by his retirement.

The Secretary was requested to convey to Mr. W. M. Cameron a sincere expression of appreciation by the Board for his thirty-two years of valued service to the work of the Society in China, ending by his retirement.

It was reported that the avenue on which the new Bible House at Rio de Janeiro stands has been named, by action of the municipal authorities, "Avenida Erasmo Braga," in memory of one who was both a leading citizen and Christian of Brazil and also a loyal friend and supporter of the American Bible Society.

Grants to Bible Societies, missions, and other organizations in Europe, Asia, and Africa, not covered by the Agencies of the Society, for the publication, purchase, and distribution of the Scriptures, were sanctioned, totaling about \$9,000.

The Treasurer reported the following consignments to the Society's Foreign Agencies during the month of December, 1932: Caribbean, 264 volumes, valued at \$17.91; Japan, 2,148 volumes, valued at \$633.52; La Plata, 14 volumes, valued at \$13.39; Upper Andes, 1,565 volumes, valued at \$736.81; total volumes, 3,991; total value, \$1,401.63.

The issues from the Bible House during the month of December, 1932, were 444,487 volumes.

HOW TO SEND MONEY BY MAIL

Your money may be lost if you enclose in an ordinary letter silver coin, bills or postage stamps.

THE SAFE WAY IS ONE OF THESE FOUR.

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for fifteen cents.

2. Send the money by Bank check or draft.

3. Send it by an Express Company's money order.

4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and make the check, draft, or order, payable to Gilbert Darlington, Treasurer, Bible House, Astor Place, New York.

CASH RECEIPTS IN JANUARY, 1933

LEGACIES

Black, Laura M., Pasadena, Calif.	\$25 00
Ford, Ellen N., Santa Cruz, Calif.	62 82
Huntington, Ellen B., Granby, Conn.	100 00
Lahman, Clarence W., Chicago, Ill.	217 00
Russell, Eliza J. P., Bovina, N. Y.	597 42
Trower, Susanna, Ruckles, Oregon	2,142 90
	<u>\$3,145 14</u>

ANNUITY GIFTS

Amount received during the month	\$34,582 05
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AUXILIARY SOCIETIES

Donation Account	Book Account
Austin, Texas	\$100 00
Bible Society of Maine	\$80 04
Charleston, S. C.	200 00
Dutchess Co., N. Y.	1 20
Massachusetts	250 00
Monmouth Co., N. J.	125 00
Mount Zion, Mo.	5 00
New York, N. Y.	7 19
Piqua Female, Ohio	100 00
St. Louis, Mo.	598 49
Troy, Ohio	102 52
Westchester County, N. Y.	656 44
	<u>\$1,593 36</u>
Donation Account	632 52
	<u>\$2,225 88</u>

HOME AGENCIES

Atlantic	\$2,865 49
Central	2,178 53

Colored	\$2,305 08
Eastern	2,911 67
National Capital	404 26
Northwestern	2,568 89
Pacific	2,164 32
South Atlantic	1,935 06
Southwestern	2,095 68
Western	1,855 32
	<u>\$21,284 30</u>

Included in Home Agencies Receipts

Donations from Auxiliary Societies:	
New Bremen, Ohio	\$75 00
Pennsylvania	1,505 31
Gifts from Churches	779 24
Gifts from Individuals	598 50
	<u>\$2,958 05</u>

FOREIGN AGENCIES

China Agency	\$29 00
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RETURNS FROM SCRIPTURES DONATED

Board of National Missions, Presbyterian Church, U. S. A.	\$16 14
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TRUST FUNDS PERMANENT — GENERAL PURPOSE

Margaret Van Santvoord	
Wallace Fund, from Rev. A. V. S. Wallace	\$250 00

RECAPITULATION

Legacies	\$3,145 14
Annuity Gifts	34,582 05
Auxiliary Societies, Donation Account	632 52
Auxiliary Societies, Book Account	1,593 36
Home Agencies	21,284 30

Foreign Agencies	\$29 00
Returns from Scriptures Donated	16 14
Trust Funds, Permanent	250 00
	<u>\$61,532 51</u>

MISCELLANEOUS

Annuity Gifts—Principal	\$20 46
Bible House Rentals	6,557 05
BIBLE SOCIETY RECORD	6 00
Blind Fund Receipts	17 57
Funds Received for Trans-	
mission	1,607 76
Gifts from Churches	5,072 73
Gifts from Individuals	7,243 85
Gifts for Distribution to the Blind:	
From Churches	\$25 00
From Individuals	195 51
	<u>220 51</u>
Income from Available Investments	16 18
Income from Annuity Investments	115 58
Income from Special Annuity Investments	75 00
Income from Trust Funds	1,236 27
Legacy Equalization Fund—Income	77 48
Manufacturing Credits	24 86
Maryland Bible Society for Peiping, China, Bible House	1,000 00
New Accounting System Refund	12 00
Rent from Real Estate Held	115 17
Sales to the Trade	326 26
Sundries	1 50
United States Trust Co. from Investments	16,717 76
Wragg, Rev. and Mrs. J. P., Fund Invested—Principal	60 00
	<u>\$40,523 99</u>
Total Cash Receipts	<u>\$102,056 50</u>

CASH STATEMENT FOR JANUARY, 1933

GENERAL CASH STATEMENT

RECEIPTS

Balance from December, 1932	\$87,106 84
From Home Agencies	21,284 30
From Foreign Agencies	29 00
Gifts from Churches	5,072 73
Gifts from Individuals	7,243 85
Gifts from Auxiliaries	632 52
Gifts for Distribution to Blind	220 51
Returns from Scriptures Donated	16 14
Legacies	3,145 14
Bible House Rentals	6,557 05
Annuity Gifts	34,582 05
Income from Trust Funds	1,236 27
Income from Available Investments	16 18
Income from Annuity Investments	115 58
Income from Special Annuity Investments	75 00
Legacy Equalization Fund—Income	77 48
BIBLE SOCIETY RECORD	6 00
Sales to Auxiliary Bible Societies	1,593 36
Sales to the Trade	326 26
Manufacturing Credits	24 86
United States Trust Co. from Investments	16,717 76
New Accounting System—Refund	12 00
Funds Received for Transmission	1,607 76
Trust Funds—Permanent Purpose	250 00
Maryland Bible Society for Peiping China Bible House	1,000 00
Annuity Gifts Invested—Principal	20 46
Wragg, Rev. and Mrs. J. P. Fund Invested—Principal	60 00
Rent from Real Estate Held	115 17
Blind Fund Receipts	17 57
Sundries	1 50
	<u>\$189,163 34</u>

DISBURSEMENTS

General Salaries and Expenses	\$4,141 67
Treasurer's Office—Salaries and Expenses	1,732 68
Appeals	701 59
Diffusion of Information	1,430 87
Annuity Payments and Expenses	27,082 93
BIBLE SOCIETY RECORD	112 01
Church Budget Costs	112 54
Legacy Expenses	78 00
Library	60 45
Pensions Paid	610 74
Blind Fund Expenses	95 13
Bible House Expenses	3,467 97
Home Agencies Appropriations	10,679 09
Foreign Agencies Appropriations	13,817 02
Miscellaneous Home Appropriations	102 82
Miscellaneous Foreign Appropriations	500 00
Legacy Equalization Fund—Expenses	55 06
Trust Funds—Payments to Beneficiaries	576 98
Special Annuity Income Payments	75 00
Annuity Account Invested—Principal	379 57
Funds Received for Transmission	1,555 29
Translations and Revisions	81 00
Building Expenses Rio de Janeiro, Brazil, Bible House	9,957 13
Scriptures for the Blind	4 00
Broadcasting	250 00
Building Expenses Tokyo, Japan, Bible House	10,000 00
Balance to February, 1933	101,503 80

PUBLICATION DEPARTMENT CASH STATEMENT

Balance from December, 1922	\$26,243 18	Total Disbursements	\$12,114 83
Total Receipts	211 43	Balance to February, 1933	14,339 78
	<u>\$26,454 61</u>		<u>\$26,454 61</u>

Total Cash Balance—Administration and Publication Departments \$115,843 58

Does



... carry out

YOUR
WISH ?

INACCURACY in the wording of a will may result not only in delay in settling estates, but it sometimes completely defeats the purpose of the donor. Perhaps you desire to continue to help spread across the earth the comfort and counsel of the Bible in

many lands and many languages.

For the convenience of our friends who desire to include the American Bible Society in their wills the correct and proper form of bequest appears in a little folder which we will be glad to send on request.

AMERICAN BIBLE SOCIETY

Bible House Astor Place New York City

